

1872

Youth
JUNE 4, 1967

Religious Education

EXHIBIT

Pacific School of Religion

Have
you
eaten?

"The Chinese, those ultra-realists, have learned through the harsh centuries to come straight to the point and say, 'Have you eaten?'

"All else is subordinate, including love, health, peace, liberty, religion. Only after a meal can man make use of the mind that sets him above the animals.

"And so now I greet you quite seriously: 'Have you eaten?'

—William and Paul Paddock
Hungry Nations
Boston: 1964, Little Brown and Co.

how to live on less than **\$100** a year . . .

BY ROBERT L. HEILBRONER / L
us imagine how a typical American family, living in a small suburban house on an income of six or seven thousand dollars, could be transformed into an equally typical family of the underdeveloped world.

We begin by invading the houses of our imaginary American family and strip it of its furniture. Everything goes: beds, chairs, tables, television set, lamps. We will leave the family with a few old blankets, a kitchen table, a wooden chair. Along with the bureaus go the clothes. Each member of the family may keep only his "wardrobe" his oldest suit or dress, a shirt or blouse. We will permit only a pair of shoes to the head of the family, but none for the wife or children.

We move into the kitchen. The appliances have already been taken out, so we turn to the cupboards and the larder. The box of matches may stay, a small bag of flour, some sugar and salt. A few moldy potatoes, already ready in the garbage can, must be hastily rescued, for they will provide much of tonight's meal. We will leave a handful of onions, and a dish of dried beans. All the rest we take away: the meat, the fresh vegetables, the canned goods, crackers, candy.



Now we have stripped the house: bathroom has been dismantled, running water shut off, the electric wires taken out. Next we take away the house. The family can move to the toolshed. It is crowded, but much better than the situation in Hong Kong, where (a United Nations report tells us) "it is not uncommon for a family of four or more to live in a small space, that is, on a bunk bed and a space it occupies—sometimes in two or three tiers—their only privacy provided by curtains."¹

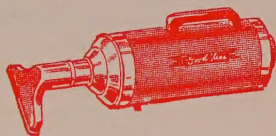
But we have only begun. All the other houses in the neighborhood have also been removed; our suburb has become a shantytown. Still, our family is fortunate to have a shelter: 10,000 people in Calcutta have none at all and simply live in the streets. Our family is now about on a par with the slum city of Cali of Colombia, where, an official of the World Bank writes,



On one hillside alone, the slum population is estimated at 40,000—without running water, sanitation, or electric light. And not all the poor of Cali are as fortunate as that. Others have built their shacks near the city on land which lies beneath the flood mark. To these people the immediate environment is the open sewer of the city, a river which flows through their huts when the river rises."²

Social Aspects of Urban Development, Committee on Information from Non-Self-Governing Territories, March 10, 1961, p. 129.
The Cauca Valley," unpublished World Bank report by George Young. (With the kind permission of the author.)

And still we have not reduced our American family to the level at which life is lived in the greatest part of the globe. Communications must go next. No more newspapers, magazines, books—not that they are missed, since we must take away our family's literacy as well. Instead, in our shantytown we will allow one radio.



In India the national average of radio ownership is one per 250 people, but since the majority of radios is owned by city dwellers, our allowance is fairly generous.

Now government services must go. No more postman, no more fireman. There is a school, but it is three miles away and consists of two classrooms. They are not too overcrowded since only half the children in the neighborhood go to school. There are, of course, no hospitals or doctors nearby. The nearest clinic is ten miles away and is tended by a midwife. It can be reached by bicycle, which is unlikely. Or one can go by bus—not always inside, but there is usually room on top.

Finally, money. We will allow our family a cash hoard of five dollars. This will prevent our breadwinner from experiencing the tragedy of an Iranian peasant who went blind because he could not raise \$3.94 which he mistakenly thought he needed to secure admission to a hospital where he could have been cured.³

Meanwhile, the head of our family

³ *New York Times Magazine*, April 30, 1961.

June 4, 1967

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must earn his keep. As a peasant cultivator with three acres to tend he must raise the equivalent of \$100 to \$300 worth of crops a year. If he is a tenant farmer, which is more than likely, a third or so of his crop will go to his landlord, and probably another ten percent to the local moneylender. But there will be enough to eat. Or almost enough. The human body requires an input of at least 2000 calories to replenish the energy consumed by its living cells.



If our displaced American fares better than an Indian peasant, he will average a replenishment of no more than 1700-1900 calories. His body, like any insufficiently fueled machine, will run down. That is one reason why life expectancy at birth in India today averages less than 40 years.

But the children may help. If they are fortunate, they may find work and thus earn some cash to supplement the family's income. For example, they may be employed, as are children in Hyderabad, Pakistan, sealing the ends of bangles over a small kerosene flame, a simple task which can be done at home. To be sure, the pay is small; eight annas—about 15 cents—for sealing bangles. That is eight annas per gross of bangles. And if they cannot find work? Well, they can scavenge, as do the children in Iran who in times of hunger search for the undigested oats in the droppings of horses.

And so we have brought our typical American family down to the level

tom of the human scale. It is, however, a bottom in which we can give or take a hundred million, at least a billion people.* Of the remaining billion in the backward areas, most are slightly better off, but not much so; a few are comfortable; and a few are rich.

Of course, this is only an impression of life in the underdeveloped areas. It is not life itself. There is something lacking the things that underdevelopment gives as well as those it takes away: the urinous smell of poverty, the display of disease, the flies, the open sewers. And there is lack of family, too, a softening sense of familiarity. Even in a charnel house life there are its passions and pleasures. A life, shocking to American eyes, but less shocking to eyes that have never known any other. But it gives a general idea. It begins to add dimensions of reality to the statistics by



which underdevelopment is ordinarily measured. When we are told that the world's population enjoys a standard of living "less than \$100 a year," this is what the figures mean.



Such an estimate is, of necessity, highly con- siderable. It takes in only 300 million of India's population and 50 million of Pakistan's, a charitable figure. It includes 50 million Arabs and 100 million Africans, a large underestimate. From South Central America's poverty it adds in but another 50 millions. The remainder of the billion is made up from mainland China alone. And we have kept as a statistical reserve the Afghans, the Chinese, the Indonesians, Koreans, Vietnamese—nearly a billion in all, among whom is to be found the worst poverty on the face of the globe.

From the book, THE GREAT ASCENT. Copyright © by Robert L. Hilbroner. Reprinted by permission of Harper and Row, Publishers.



BY STEPHEN C. ROSE / I have an idea for a prime-time television show. It would be called something like HUNGERMAN. There would be an assistant to Hungerman named Rebel-Boy. Their Aunt Sarah would call them in case of an emergency—**let's say 100,000 more kids are starving in central India and a wicked political leader of a rich nation is more interested in buying a shiny new weapon than in sending food.** Hungerman and Rebel-Boy would whisk into the Century 21 Cave and jump into the Justice Jet and power off to deal with the night's villain. "Here are a few bodies of the kids you are starving, you wicked man," the

The Hunger Bît

would say, dipping into the national treasury for funds to save the day with. There could be an assortment of opponents for the Dynamic Duo.

One week there would be the Cow Woman. She believes in sacred cows even if their presence contributes to mass starvation. She loves to surround Hungerman's cave with herds of mooing mammals.

A favorite villain would be the Arms Race. He runs about selling weapons to countries that can't afford them so that they can protect

nselves against rivals who also
weapons from the same pro-
er. Hungerman never uses
apons himself. But he has a
ic ability to raid the till of rich
ernments and to upset oppor-
stic ruling classes in places like
n America.

Hungerman could be sponsored
he Freedom from Hunger Cam-
n. Each episode would end
an announcement, for ex-
le: **"Tune in next week when
ngerman breaks up a rich na-
's plot to lower the price of
a so that half of Africa and
n America will continue losing
ey on what they produce.** And
ember, friends, 40 million per-
s die each year from starvation
the effects of malnutrition!"

hink of the commercial exploi-
on of such a program. There
ld be Hungerman T-shirts with
ulated ribs sticking out. Or a
ngerman TV Dinner with three
ns of rice and a thimble of
a-bacteria, unpasteurized milk.
re could even be a board game
ed on Hungerman. It would be
ething like Monopoly. You'd
ke the dice and land, for ex-
le, on Epidemic Walk (you go
he doctor, but you have to wait
ause he is responsible for the
th of ten thousand people). Or
pick up a Community Chest
d and advance to Brain Drain

Lane (if you move from a poor na-
tion to a rich one, you make more
money and avoid the problem).

The object of this game is to see
whether, with every card stacked
against you, you can find a way out
of mass starvation and increasing
poverty for two-thirds of the world's
people in the next ten years. The
only hitch is that even the people
who made up the game don't know
how it is won, unless, of course, you
allow for little things like disarm-
ment, more emphasis on fighting
poverty than on getting to the moon,
and other unlikely possibilities.

Hungerman would be a sort of
20th Century Robin Hood. I sup-
pose, though, that his rating would
decline after a few episodes. The
show, after all, would have to be a
bit realistic. It might have to men-
tion that rats in India eat up about
as much food a year as nations give
to relieve starving Indian people.

**It might have to get into politics
and that would be dirty, unless of
course you could get the Men
From U.N.C.L.E. in for a guest ap-
pearance, in which case it would
be unrealistic.** The real problem,
of course, is that hunger and pov-
erty are not very dramatic. The
people who help perpetuate these
evils are usually sleek and innocent
looking. To really get into the poli-
tics of hunger, you have to do
things like learn about government

aid programs and trade policies, write letters to government officials, maybe even march. But Hungerman might be a beginning. It is doubtful that it could be any less effective than the United Nations' Decade of Development—a program which was supposed to decrease the widening gap between rich and poor nations. In some way it must become hip or cool or whatever to be radically concerned with economic justice in our world. Kids who are 17 today will be 50 in the year 2000. By that time the world will be twice as crowded, perhaps even more. Birth control may help the population explosion, but the explosion has already been born.

What is going on in big American cities is just a small example of what is happening in the whole world, not even a very good one.

In every big American city there is a minority (Negro mainly, but including every other race) which suffers economically, which is discriminated against, which is getting madder and madder. In every big city there is a rich majority, most of whom couldn't care less. If they do care it usually has to do with the desire to move further away from the problem. The reason the American city, with its riots, is not such a good example is because in the world as a whole the situation

is reversed. In the world, almost three-quarters of the population live in incredible poverty. The remaining one-fourth—concentrated in rich nations—is the minority.

We rich are a powerful minority. Let's be deadly honest. We could, if we wanted to, simply liberate the rest of the world. We might be more merciful than gradual starvation that is coming. Or we can do some of the things that Jesus suggests in the New Testament. If our choice is to do neither of these things, we had better be prepared. The poor nations may not be able to build the bomb to clobber us, but they can take us with them: by land wars, by sabotage, or by other sorts of other activities.

If this sounds terribly hard-headed, it is partly because I am tired of what might be called "the hunger bit." I am tired about the Church's tendency to reduce the issue of hunger to a picture of some starving Indian child with a caption reading **HAVE YOU HAD ENOUGH TO EAT TODAY?** This is sentimental tripe and if we need this sort of appeal to get us moving, if we only think of the problem in terms of charity, then we are simply being dumb.

"The hunger bit" assumes that the Church exists to bandage wounds after they have been inflicted, not to deal with the cause

the wound. "The hunger bit" comes that Christians and others not help unless they have a chance to feel all warm inside.

Humphrey Bogart is a better model than most. One teenager said that he was concerned to "do good things without being goody." I think the younger generation is as radical and courageous as mass media claim. Partly, this is because adults have devised lots of fun and games to shield youth

**Be aware if you help others just
the chance to feel all warm inside**

in the hard facts before them. On the other hand, I am convinced that today's younger generation (I'd like to include myself if 18-year-olds are still welcome) is tired of being spoon-fed. I think we are tired of half-way measures. They may respond positively to the suggestion that we wash cars and hats door-to-door once a year for "the poor," but we know the older generation must say—that this is not enough.

So, world hunger is just a symptom of something else. The "something else" is a deadly combination of human apathy and economic in-justice.

►
Hunger may be one way of looking at the truth of our situation

but here are some basic facts for the literal-minded among you:

In less than 30 years the world's present population (3.3 billion) will be about double. Over four-fifths of this "explosion" will take place in the "poor" nations where even now, food production fails to keep pace with growth in population.

One million dollars will buy enough food to keep 280,000 people alive for a year. The same amount invested in fertilizer, would produce food for 800,000 a year. But at present only one-seventh of the world's fertilizer goes to feed two-thirds of the world's population.

There are about 2.4 billion people in India. Each year they consume 12 billion tons of food, about as much as India receives in outside assistance. The Indian government would like to kill the rats but the

Aid is not really aid if it drains the poor nations to profit the rich

nation's 350 million Hindus are largely opposed to extermination programs.

The Indian's respect for the sacredness of all life extends to ants, monkeys, buzzards and especially cows. There are almost

ny cows in India as there are
ple in the United States. Efforts
nstitute bovine birth control have
n almost as unsuccessful as pro-
ms for human family planning.
The German paper, *Die Welt*, has
led the present situation a vicious
cle. "Because of their poverty
developing countries cannot fight
eracy. Because they cannot
ch people to read, they stay
r." **Almost 800 million people
r the age of 15 cannot read or
te today and the number is
wing. Schools are not keeping
e with population.** Teachers are
der and harder to find. In Tan-
ia African students have been
puting the Government's insis-
ce that they take time off from
dies to go back to their villages
l teach their families to read.
dents resist this compulsion. It
ntirely justified, says Tanzania's
sident Julius Nyrere. If students
n't join the battle, who will?
o joggle the mind with a few
re figures, the world spent about
0 billion dollars on armaments in
55. Some experts believe that
thirtieth of this sum would be
ugh to break the back of world
eracy. Youth can't collect bil-
is but they can pressure their
ernments to spend less on hard-
re of destruction.
Most of the people in charge of
ernment aid programs to "poor"

nations will talk glowingly of the aid
that they give these countries each
year. Some of this is real aid—
food, technical assistance and the
like. Much of it is not aid at all.
It is not aid if it is investment that
draws capital out of the receiving
nations. It is not aid if, at the same
time, "poor" nations are forced to
sell their products at unprofitable
cut rates to the powerful rich world.

Even the technical assistance
mentioned above is something of a
misnomer. Presumably the object
of technical assistance is to train
scientists, doctors and teachers for
service in their own needy nations.
But what happens? France receives
more skilled immigrants from Togo
each year than she sends in return.
Britain encourages the immigration
of skilled professionals from her
former colonial empire. The rich
United States lures doctors from
Latin America. Immigration policy
is indeed very free when it comes to
exploiting talent from the Third
World. It would be better, in the
long run, to restrict this "brain
drain" from poor to rich nations.

There are other bits of informa-
tion that create a "vicious circle"
picture. **You would have to kill off
the population of New York almost
four times a year to equal the
number killed annually by malnu-
trition and starvation.** But is there
no way out? What is the point of

continuing our excursion into misery unless there are some realistic channels for action?

Land is not the problem. About one-fourth of the world's land could be cultivated if money and training were made available. This land is simply not used today. If it were, the world's food production would multiply four times.

Even if the ten percent of the world's land that is used for agriculture were fully employed intensively, using the most modern methods, ten times our present population might be fed.

The basic ingredients of fertilizer—nitrogen, phosphoric acid, potassium and lime—can be produced in virtually unlimited quantities now and in the future.

Killing deficiencies in protein menace the entire Third World, those countries which lie mainly below the Northern Hemisphere. If fishing were improved and increased, and if distribution were equal, the whole world would have enough protein. Now 98 percent of the annual catch is consumed in the Northern Hemisphere. The means of feeding the world's population exist. But the world has not made the war on hunger a priority, despite the rhetoric of politicians.

I could go on. Development is the answer to world hunger, and it does not take a degree in science

or economics to know what needs to be done. What needs to be done is what always needs to be done: justice must be made to reign on the earth. That is where the issue lies.

The problem is that justice today requires setting priorities: food production over armaments, help to developing nations over racing to the moon, the training of servants of humanity rather than the drafting of soldiers. **President Johnson is wrong when he says we can fight a war on poverty while we fight a war in Vietnam.** It is theoretically possible, to be sure. But it is morally impossible. The world will never believe it.

So what can youth do? The first thing is to refuse to put on the blinders that your society will offer you in the years ahead. You will be told, in fact you will see, in the next 20 years or so, fantastic changes: the salt will be removed from ocean waters; artificial organs will replace the decaying parts of man's body; drugs will control personality; translation will be done by machines inexpensively; machines will be able to out-think your parents, at least in some of their jobs; unheard-of developments in biological warfare will take place. Because you are rich—taking more in a year's allowance than an African earns by working every day for a year—you can avoid

the problems mentioned. The society will provide blinders. Magazines will provide rationalizations. And the only suggestion that something is wrong may be an ultimate day like that which beset the Roman Empire.

Keep the blinkers off. Work for peace. Struggle for justice. Ask your parents what they are doing for the economic welfare of the world. And if they say that enough

The answer to world hunger: Justice must be made to reign on the earth

being done write to the U.N. for the latest statistics on how pitifully it is being done.

The younger generation is smart enough to devise its own action if it really believes in something. The real question, really, is whether the specter of world hunger can out-pace Batman. Batman was a good diversion; don't get me wrong. It's just that Batman and Robin were dealing with the wrong issue. The Joker and Penguin can't spell the world's doom. Hunger can. ▼

PHEN C. ROSE is on the staff of the Youth Department of the World Council of Churches, the World Council of Christian Education in Geneva, Switzerland.

"Youth possesses in the highest degree those virtues which in later years tend to become stifled—generosity, enthusiasm, and that profound reaction against injustice and suffering which, if it does not find an adequate outlet in action, is liable to languish into bitterness; forgotten, failing, in a word, to bear fruit.

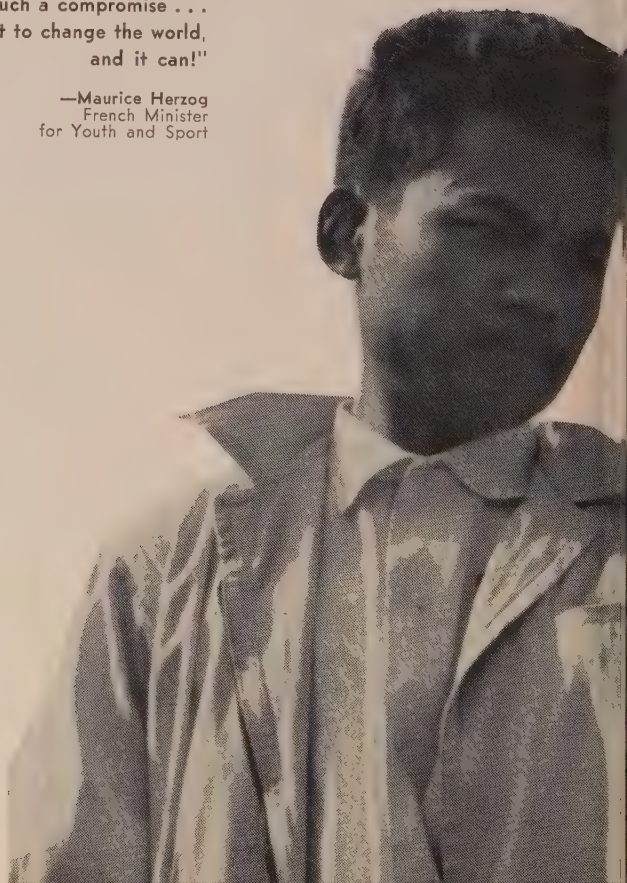
"Obviously it is a good thing to give alms, to forgo a meal; but, compared with what ought to be done to banish hunger from the face of the earth, these acts . . . are at most symbolic, if not quite simply merely a way of salving one's conscience.

Youth spurns such a compromise . . .

Youth is out to change the world, and it can!"

—Maurice Herzog
French Minister
for Youth and Sport

that profound



action against injustice . . .



I'll never forget the first time I went to the tropical areas, sailing aboard a Swedish ship, and came to a banana port. The captain took me out and showed me the sleeping workers on the deck, complaining about their laziness. I investigated the situation and found that they received only one day's meal for an entire week. You try and work on one day's meal for a whole week. You would be tired, deadily tired.

—Dr. Georg Borgstrom
Professor of Food Sciences
Michigan State University

Father Camile Torres of the Roman Catholic Church in Colombia is a dramatic case in point. Unable to make his country's ruling classes understand their contribution to tyranny, first by pastoral persuasion, later by public denunciation, and lastly by an organized movement of non-violent protesting desperation, he joined the guerillas. In February of last year he was found murdered. Here is how he explained as a Christian his involvement in actual revolution: "I have left the duties and privileges of the clergy, but I have not left the priesthood. I believe to have devoted myself to the revolution out of love for my neighbor in the temporal, economic, and social realms. When my neighbor has nothing against me, when I have helped bring about the revolution, I will say Holy Mass again. Thus I believe to obey Christ's command: 'If you are offering your gift at the altar, and there remember that your neighbor has something against you, leave your gift before the altar, and go; first be reconciled to your neighbor, and then come, and offer your gift.'"

—Jorge Lara-Braud
Director, Hispanic-American Institute
Austin, Texas.

For the millions who go without two meals a day, the only form in which God dare appear is food. —Mahatma Gandhi



*a hungry people
nor cares for injustice*



not to reason,

peca

They'll never go Communist
down here. With so much pov-
erty they haven't got time for
politics!"



Interlandi in *The Los Angeles Times*

The world is on a collision course. When the massive force of an exploding world population meets the much more stable trend of world food production, something must give. It is high time that we began to fashion our domestic agricultural programs and policies with a view toward the political and economic realities of the developing world food crisis.

—Dr. Earl Butz
Dean of Agriculture
Purdue University

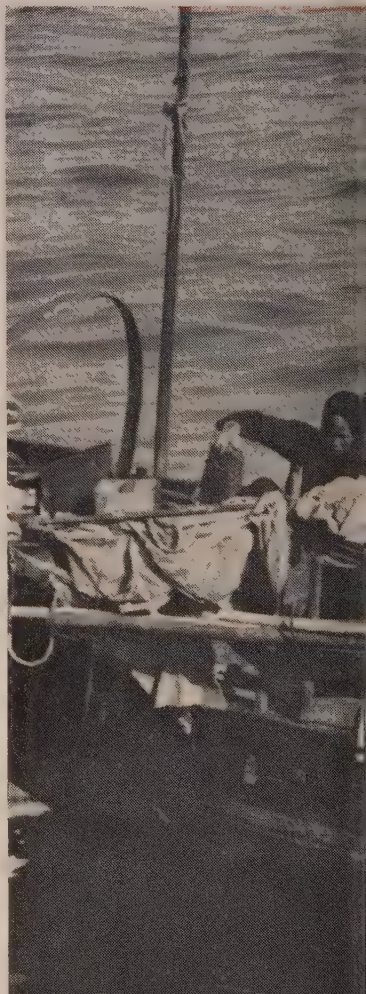
Endemic and epidemic diseases which used to wipe out whole populations are now being mitigated or even eliminated by such means as the cheap and effective destruction of disease carriers by DDT. Literally countless millions of people now live who would have died of malaria, typhoid, cholera, smallpox, and dysentery. Precisely because modern medicine has been so effective, there are millions more mouths to feed, and except in the more affluent and technologically-advanced nations, food production is not keeping up with the task.

—James L. Vizzard
from "A Matter of Conscience"
appearing in the January 1967 issue of
the *Journal of the Council for*
Higher Education, United Church of Christ

The ever-present companions of malnutrition—lethargy, disease, and early death—generate a vicious circle of listless, ineffective humans, powerless to break out of their misery. Yet they are capable of breeding more misery for later generations. The combination—a citizenry weakened by hunger and a mushrooming populace pressing ever harder against inadequate resources—is the chief barrier to development in the emerging nations.

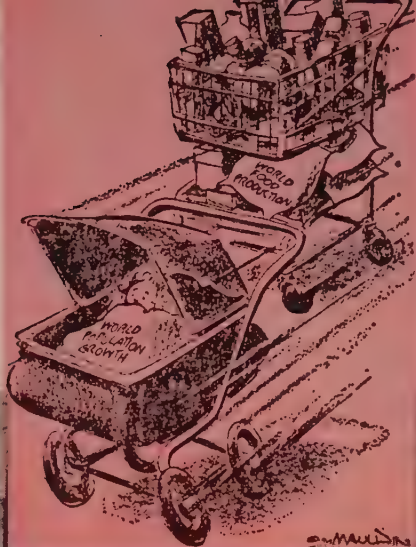
—George McGovern
U. S. Senator from South Dakota
(in *LOOK* magazine)

*less people a
just as many a*



ing, but
ing born

Drag Race



Mauldin in The Chicago Sun Times



Man's capability to go without food and his ability to eat food are both limited—1500 calories a day is a starvation diet, but 3000 calories is generally too much, so a well-fed man can eat only twice as much as a starving one, a ratio of two to one. . . . During almost all of man's time upon this earth he had to struggle for food. Forty years ago we would not have known how to feed the whole world. We know how.

—Jonathan Garst
in *No Need for Hunger*
(Random House, Inc.)

One small farmer in Guatemala, through the use of chemical fertilizer alone, increased his annual income 20 times from 1960 through 1964. Formerly, this small farmer grew only enough food to furnish his family's requirements. Profiting from the application of fertilizer, this farmer has built himself a separate house and uses the old hut to cook in. For transportation now, he owns a brand new bicycle.

—John Couston
FAO economist

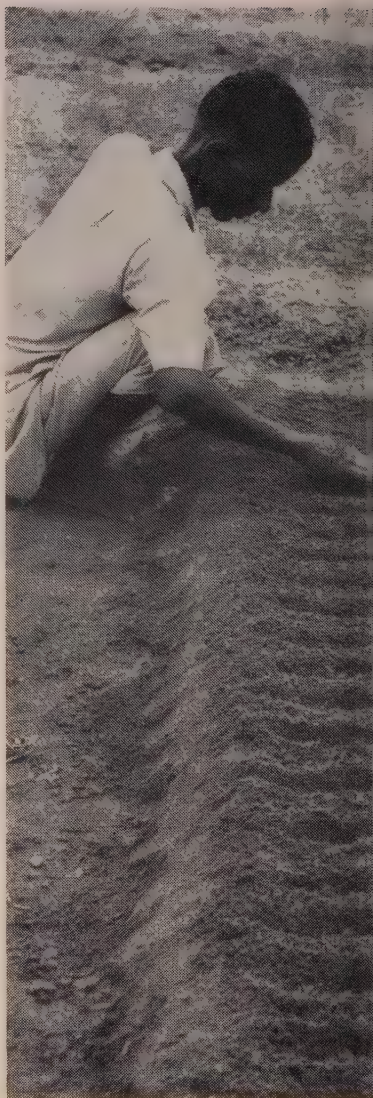
It has been estimated that the annual fish harvest of 35 million tons could be increased tenfold. Challenging and more visionary is the possibility of harvesting minute plants and creatures of the sea, such as the mass cultivation of sea water algae for foodstuff. Japanese scientists have prepared algae bread, algae noodles, algae soup, and algae ice cream. Those who ate these algae foods found them palatable and nutritious; to some they were delicious.

—Captain W. J. Christensen, USN
Naval Engineers Journal, June 1965

The key to preventing world famine is not distributing food as such, but helping the starving nations learn how to produce their food, using our surpluses to bridge the gap between now and the time when they can produce their own.

—Orville Freeman
U. S. Secretary of Agriculture

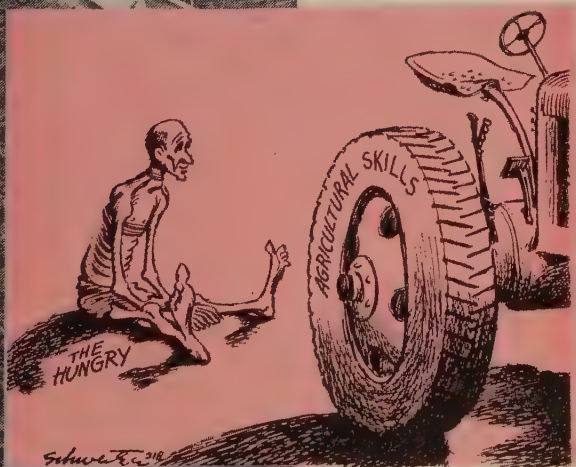
Photo by United Nations



*we've got the know-how and tools
to help the world feed itself*



Let U. S. put you in
the driver's seat.



Cartoon by Schweitzer

The malnourished masses love their children as intensely as well-fed Americans love theirs. They are not about to starve peacefully and quietly, in patience, resignation and fatalism, as their ancestors might have done. They know there is a world without hunger somewhere outside their dusty villages. They have transistor radios, and they have bumped in rickety buses into market towns. They have taken seriously the politicians' promises of a better life. They will riot and kill to achieve it. They are doing so right now. . . .

"I am convinced," said Representative Harold D. Cooley (Dem.) of North Carolina, Chairman of the House Agricultural Committee, "that, in the end, bread will be more important than bullets in bringing peace to the world."

To be perfectly blunt about it, bread will be more important than bullets in assuring that the economic growth of the U.S. itself will continue.

—from "World Hunger: Enemy of U. S. Prosperity" in *Forbes*,
March 1, 1966

In Vietnam, we are willing to pour a million dollars in ammunition into the jungle if one VC sticks up his head. But hunger threatens to swallow civilization and we are hesitant to mount a solid counteroffensive. . . . Where is the General Westmoreland to lead the war on hunger? Where is the necessary incentive to farmers and technicians? Where is the Manila Conference to rally allies among other affluent nations?

We are spending seven-tenths of one percent of our gross national product for food and development assistance. This is only one-sixth the cost of our military operations in Vietnam. And the irony is that by not facing up to this overriding challenge of our time, we may be allowing the creation of many Vietnams.

—George McGovern
U. S. Senator from South Dakota
(in *LOOK* magazine)



*all that is needed
is the will to win
the war on hunger*



The battle against hunger is truly mankind's war of liberation. There is no more important battle in earth or in space. Peace cannot survive in a world half-fed and hungry.

—John F. Kennedy

When the House Agriculture Committee (of the U.S. Congress) held hearings on dog-napping, it received over 18,000 letters of comment. When the same committee held hearings on world hunger, not one single letter arrived. The hungry nations must help themselves, but how much of a sacrifice are rich nations making to help them help themselves?

—Milton Viorst
Reporter on NET's program
on "The War on Hunger"

As a united Christian people, why do we not set to work now to ensure that each professedly Christian nation devotes at least one per cent of national income to developmental assistance? Why are we not a vigorous, effective lobby in our own parliaments and congresses to show that public opinion, rooted in moral conviction, supports now, and will support so long as is necessary, bold and constructive works of international aid?

—Barbara Ward
British economist; from "Beyond
Vatican II: The Northern and
Southern Nations," in Folio IV.

We hear about people starving in India. We see pictures in newspapers or on television depicting the ugly problems of migrant workers and of the victims of the ghettos in our own land, and yet it seems perfectly natural to sit back and watch the course of events, to see people suffering, without feeling any real motivation to do anything. We are capable of being intellectually aware of the fact that people are suffering and that we have the power to help them if we choose, but we can still feel perfectly comfortable doing nothing or very little to change the situation.

—Steven Fullemann
from a Youth Sunday sermon
Mt. Vernon, Ohio



*can rich nations
enough*



Photo by Ed Eckstein

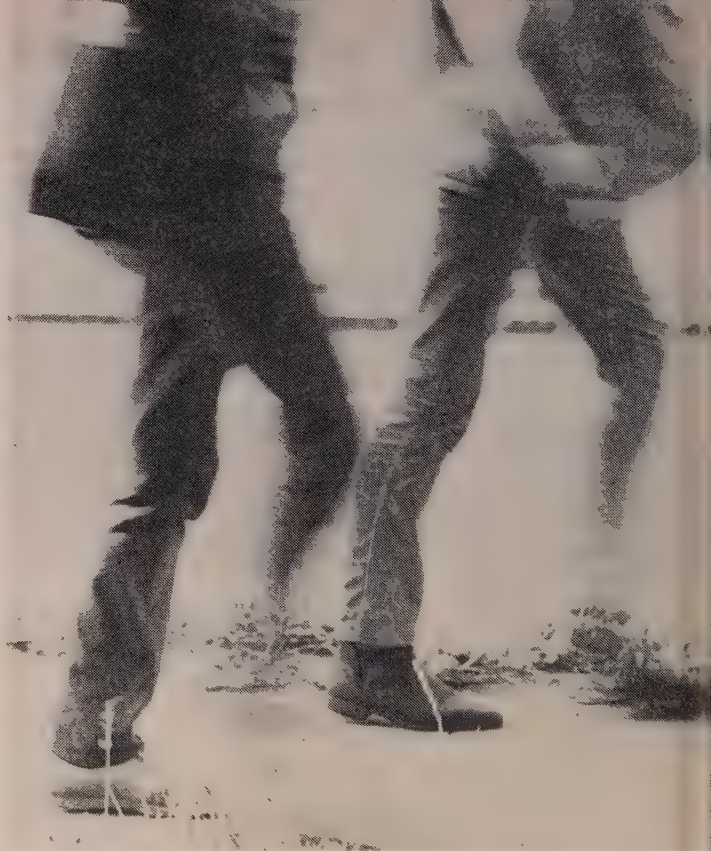


Publishers Newspaper Syndicate

"What would you like our son to be if he grows up?"

Photo from Oxfam

In a recent
campaign,
English youth
walked 50 miles
to aid world
relief



if not now *when*
if not us *who*

***your first step in winning the war
against hunger is deciding
you can do something***

Hunger is a world problem. Its consequences for the future of our nation and of all peoples carry more weight than the war in Vietnam, or the race to the moon, or the rapid progress of automation. Without food, life is nothing. And when life has no meaning for a fast-growing number of humans, the rest of the world will suffer, too.

Either the wealthy nations don't care, or don't know, or can't help. And those who do care are often overwhelmed by the complexity and immensity of the task of helping the world feed itself.

How many of you, for example, after reading this issue of YOUTH, have asked, "I know it's a problem, but what can I do about it? I'm only one person!" We don't have all the answers either, but we'd like for you to work along with us in trying to do something about it.

We're convinced that most inaction about world hunger is based on: (1) lack of knowledge about the situation; (2) hesitancy to be the first to do something; (3) inexperience about what to do; (4) inadequate moral and logical reasoning; and (5) blatant selfishness, self-satisfaction, and apathy.

For anyone, therefore, who wants to do something about world hunger, some obvious suggestions follow: You need to inform yourself and others. You could lend your services to responsible groups which are already fighting in the war on hunger. You ought to discuss the problem with people you respect. You could join with your friends and other persons who feel as you do and explore your own joint plans of responsible action. You ought to enter into dialogue with those who couldn't care less. And you could try to communicate with—and, if necessary, bring pressure to bear on—the decision-makers in our society: your parents, our legislators, civic leaders, businessmen, scientists, economists, sociologists, high school and college faculty and administrators, military and diplomatic personnel, church leaders, and reporters and others in the mass media.

You will learn from them, and they will learn from you—especially that you care enough about the problem to do something. Offer to help them, and invite them to join you. After all, this is a problem that is bigger than any one of us, but not bigger than all of us, if we *really* care.

Become better informed / This issue of YOUTH only hints at the complexity of the problem of world hunger. Check your library for books and magazine articles and your denominational bookstores for other materials on the subject. Be on the lookout





for articles in such publications as the *United Church Herald* (May 1967), *Church of the Brethren Messenger* (November 24, 1966), *The Episcopalian* (February 1967), and *Christianity and Crisis* (March 21, 1966).

BOOKS: *The Great Ascent* by Robert Heilbroner (Harper Torchbook, 1963; \$1.95); *Need Is Our Neighbor* by Byron Johnson (United Church Press, 1963); *What Future for Foreign Aid?* by I. W. Moomaw (Friendship Press; 65 cents); *The Rich Nations and the Poor Nations* by Barbara Ward (W. W. Norton and Co., 1962; \$1.25); *Christianity in the Technical and Social Revolutions of Our Times* (Forward Movement Miniature Books; 25 cents); *Folio # IV* (Dept. of Youth Ministry, National Council of Churches, 475 Riverside Drive, New York, 1967; \$2.00).

MAGAZINE ARTICLES: "World Hunger: Enemy of U.S. Prosperity," *Forbes* magazine (March 1, 1966); "We Are Losing the Race Against Hunger," by George McGovern, *Look* (March 7, 1967); "World Hunger," *Newsweek* (June 17, 1963); "New Foods Fighting Famine," *Newsweek* (February 27, 1967); "U.N. Economic Activities Quiet Touch Lives of Millions," *New York Times* (March 5, 1967—Business and Finance Section); "The Mathematics of Hunger" by Carl Bakal, *Saturday Review* (April 27, 1967); "Hunger Is Still the Enemy," *Saturday Review* (November 19, 1966); "Priority Peace—Development," *Social Action* (April, 1967); "Our Thirsty, Hungry World," *UNESCO Courier* (April, 1966); "The Population Crunch," *UNESCO Courier* (February, 1967).

ORGANIZATIONS TO WRITE: *American Freedom from Hunger Foundation, Inc.*, 1815 Street, N.W., Washington, D.C. 20006.

Food and Agriculture Organization (Young World Food and Development Project Room 2258, United Nations Headquarters, 42nd Street and First Avenue, New York, N.Y. 10017).



is any struggle in the world more important?

In March, 1400
youth marched in Ottawa
and raised \$100,000 for
world hunger relief.

Inform your friends / Talk about the problem with others.
at your group at church or at school to discuss it. Plan a pro-
gram to help others to be informed. Perhaps you can invite an
expert from a nearby university to speak. In addition to the
above materials, you might find the following films helpful:

Food or Famine. Produced by Shell International. 16 mm., color, 45 min. (1963).
Available on loan from Shell Film Service, 450 North Meridian Street, Indianapolis,
46204.

The Secret Hunger. Co-produced by the Canadian Broadcasting Corporation and
FAO. 16 mm., black and white, 30 min. A limited number of copies available on loan
from the FAO North American Regional Office and the FAO Information Liaison Office,
United Nations.

The First Priority. Produced by the UN Office of Public Information with the
cooperation of FAO. 16 mm. black and white, 27 minutes. A limited number of
copies available on loan from the FAO North American Regional Office, 1325 C Street,
Washington, D.C. 20437 and from the FAO Information Liaison Office, United
Nations, N.Y.

Survive, 1963. Color, 41-frame, 13 minute filmstrip, presents the drama of hunger
in a series of striking images and shows why it exists. The last part shows some
immediate solutions to many of these urgent problems. With music, taped commentary
and printed booklet.

Other filmstrips and slide sets are available through the FAO Information Liaison
Office, Room 949, United Nations, New York, N.Y. 10017.

Standing Room Only, or Sorry, the Rice Is Gone" by Oscar J. Rumpf, a script
for a verse choir; United Ministries in Higher Education, Publications office, P.O. Box
100, St. Louis, Mo. 63177.

**if we truly care,
we have no choice . . .**

In front of Parlia
"begging" demonst
in Stockholm prot
cuts in Sweden's e
undeveloped na

Write your legislator / Let your senators and representatives know of your concern about world hunger. Encourage them to support foreign aid and trade measures. And keep informed on what bills are being proposed! Christians, if they are to be effective, must demonstrate in their letters that they are informed, deeply concerned, and raising important questions they ever expect to influence national policy directly. A booklet, "Register Christian Opinion," which gives advice and information on how to go about writing government leaders, is available (15 cents per copy) from the Council for Christian Social Action, 289 Park Avenue South, New York, N. Y. 10010.

Plan a demonstration / Dating back to the times of Jeremiah, demonstrations have helped to dramatize the problem to others whom you would otherwise be unable to reach. You should think through carefully what you're trying to say, how best to say it, and where it is most strategic. A demonstration can be as simple as a booth outside your local supermarket with FAO pamphlets and information—or it can be as complex as a march through a major city. Whatever you plan be sure to clear your plans with local authorities, for creating an unlawful disturbance or not adhering to town regulations could ruin all the good you're trying to do.

Think about your future / This problem of world hunger is not going to disappear overnight. It will be around, and maybe even worse, as you grow older. What you do in the future—whether you wind up in business, agriculture, science, government, or education—can affect this situation. You might consider one-year voluntary service, or a two-year service in missions overseas, or the Peace Corps. Such projects are helpful to educate people for change and relieving emergency situations which now exist. Or you might try a summer service project. For a catalog of service opportunities, write: Commission on Youth Service Projects, 475 Riverside Drive, Room 827, New York, N. Y. 10027.





Don't be limited by what we've suggested here. This is only a beginning. If you have better or differing ideas for helping to win the war on hunger, let us hear about them. If you've found other helpful resources, or if you've tried a new way to alert people to the hunger problem, or if your group has given fresh life to an old idea, or if you've had an encounter with those who don't care, or with key decision-makers, or if you've learned something new, write and tell us about it.

Send us clippings. Send us photos. Send us letters. And we'll see that your ideas and views and news will be processed and the best reported to the National Council of Churches and other appropriate agencies.

And in a January 1968 issue of *YOUTH* we hope to devote major space to your reactions to the hunger problem and to your reportings of ideas, questions, objections, experiments, projects, programs, and creative efforts. *The deadline for your reports will be December 1, 1967.* Send them sooner, if you can.

A farmer
in Eastern
Oregon saw
Jesus in
a chicken
house.

Jesus was
standing
there,
holding
a basket
of eggs.

Jesus said,
"I'm hungry."

The farmer
never
told what
he saw
to anyone.

—Richard Brantigan
San Francisco Review